NEW ATLANTIS.

A Worke vnfinished.

Written by the Right Honourable, FRANCIS *Lord Verulam, Viſcount St. Alban.*

To the Reader.

THis *Fable* my *Lord* deuiſed, to the end that Hee might exhibit therein, a *Modell* or *Deſcription* of a *College*, inſtituted for the *Interpreting* of *Nature*; and the Producing of *Great* and *Maruellous Workes*, for the *Beneſit* of *Men*; Vnder the Name of *Salomons Houſe*, or the *College of the Six Dayes Works*. And euen ſo farre his *Lordſhip* hath proceeded, as to finiſh that Part. Certainly the Modell is more Vaſt, and High, than can poſsibly be imitated in all things; Notwithſtanding moſt Things therein are within Mens Power to effect. His *Lordſhip* thought alſo in this preſent *Fable*, to haue compoſed a *Frame* of *Lawes*, or of the *beſt State* or *Mould* of a *Common-wealth*; But fore-ſeeing it would bee a long Worke, his Deſire of Collecting the *Naturall Hiſtorie* diuerted him, which He preferred many degrees before it.

This Worke of the *New Atlantis* (as much

much as concerneth the *Engliſh Edition*) his *Lord-ſhip* deſigned for this place; In regard it hath ſo neare Affinity (in one part of it) with the Preceding *Naturall Hiſtory*.

W. Rawley.

NEW ATLANTIS.

WE ſailed from *Peru*, (where wee had continued by the ſpace of one whole yeare,) for *China* and *Iapan*, by the South Sea; taking with vs Victuals for twelue Moneths; And had good Winds from the Eaſt, though ſoft and weake, for fiue Moneths ſpace and more. But then the Wind came about, and ſerled in the Weſt for many dayes, ſo as we could make little or no way, and were ſometimes in purpoſe to turne backe. But then againe there aroſe Strong and Great Winds from the South, with a Point Eaſt; which carried vs vp, (for all that we could doe) towards the North: By which time our Victuals failed vs, though wee had made good ſpare of them. So that finding our ſelues, in the Midſt of the greateſt Wilderneſſe of Waters in the World, without Victuall, wee gaue our Selues for loſt Men, and prepared for death. Yet we did lift vp our Hearts and Voices to GOD aboue, *who ſheweth his Wonders in the Deepe*; Beſeeching him of his Mercy, that as in the *Beginning* Hee diſcouered the *Face* of the *Deepe*, and brought forth *Drie-Land*; So he would now diſcouer Land to vs, that we mought not periſh. And it came to paſſe, that the next Day about Euening, we ſaw within a Kenning before vs, towards the North, as it were thicke-Clouds, which did put vs in ſome hope of Land; Knowing how that part of the South-Sea was vtterly vnknowne; And might haue Iſlands or Continents, that hitherto were not come to light. Wherefore we bent our courſe thither, where wee ſaw the Appea-

rance of Land, all that night; And in the Dawning of the next Day, wee might plainly diſcerne that it was a Land, Flat to our ſight, and full of Boſcage; which made it ſhew the more Darke. And after an Houre and a halfes Sayling, wee entred into a good *Hauen*, being the Port of a faire *City*; Not great indeed, but well built, and that gaue a pleaſant view from the Sea: And wee thinking euery Minute long, till wee were on Land, came cloſe to the Shore, and offered to land. But ſtraightwayes wee ſaw diuers of the People, with Baſtons in their Hands, (as it were) forbidding vs to land; Yet without any Cryes or Fierceneſſe, but onely as warning vs off, by Signes that they made. Whereupon being not a little diſcomforted, wee were aduiſing with our ſelues, what wee ſhould doe. During which time, there made forth to vs a ſmall Boat, with about eight Perſons in it; whereof One of them had in his Hand a Tipſtaffe of a yellow Cane, tipped at both ends with Blew, who made aboard our Ship, without any ſhew of Diſtruſt at all. And when he ſaw one of our Number, preſent himſelfe ſomewhat afore the reſt, hee drew forth a little Scroule of Parchment (ſomewhat yellower than our Parchment, and ſhining like the Leaues of Writing Tables, but otherwiſe ſoft and flexible,) and deliuered it to our formoſt Man. In which Scroule were written in Ancient *Hebrew*, and in Ancient *Greeke*, and in good *Latine* of the Schoole, and in *Spaniſh*, theſe words; *Land yee not, none of you, and prouide to be gone, from this Coaſt, within fixteene dayes, except you haue further time giuen you: Meane-while, if you want Freſh Water, or Victuall, or helpe for your Sicke, or that your Ship needeth repaire, write downe your wants, and you ſhall haue that which belongeth to Mercy.* This Scroule was ſigned with a Stampe of *Cherubins Wings*, not ſpred, but hanging downewards; And by them a *Croſſe*. This being deliuered, the *Officer* returned, and left onely a Seruant with vs to receiue our Anſwer. Conſulting hereupon amongſt our Selues, wee were much perplexed. The Deniall of Landing, and Haſty Warning vs away, troubled vs much; On the other ſide, to finde that the People had Languages, and were ſo full of Humanity, did comfort vs not a little. And aboue

boue all the Signe of the *Croſſe* to that Inſtrument, was to vs a great Reioycing, and as it were a certaine Preſage of Good. Our Anſwer was in the *Spaniſh* tongue; *That for our Ship, it was well; For we had rather met with Calmes and contrary Winds, than any Tempeſts. For our Sicke, they were many, and in very ill Caſe; So that if they were not permitted to Land, they ran danger of their Liues.* Our other Wants wee ſet downe in particular, adding; *That we had ſome little ſtore of Merchandize, which if it pleaſed them to deale for, it might ſupply our Wants, without being chargeable vnto them.* We offered ſome Reward in Piſtolets vnto the Seruant, and a peece of Crimſon Veluet to be preſented to the *Officer:* But the Seruant tooke them not, nor would ſcarce looke vpon them; And ſo left vs, and went backe in another little Boat which was ſent for him.

About three Houres after we had diſpatched our Anſwer, there came towards vs, a Perſon (as it ſeemed) of place. He had on him a Gowne with wide Sleeues, of a kinde of Water Chamolet, of an excellent Azure Colour, farre more gloſſy than ours: His vnder Apparell was greene; And ſo was his Hat, being in the forme of a Turban, daintily made, and not ſo huge as the *Turkiſh* Turbans; And the Lockes of his Haire came downe below the Brimmes of it. A Reuerend Man was he to behold. Hee came in a Boat, gilt in ſome part of it, with foure Perſons more onely in that Boat; And was followed by another Boat, wherein were ſome Twenty. When hee was come within a Flight-ſhot of our Ship, Signes were made to vs, that wee ſhould ſend forth ſome to meet him vpon the Water, which wee preſently did in our Ship-Boat, ſending the principall Man amongſt vs ſaue one, and foure of our Number with him. When wee were come within ſix yards of their Boat, they called to vs to ſtay, and not to approach further, which wee did. And there vpon the Man, whom I before deſcribed, ſtood vp, and with a loud voice, in *Spaniſh*, asked, *Are yee Chriſtians?* Wee anſwered; *Wee were*; fearing the leſſe, becauſe of the *Croſſe* we had ſeene in the Subſcription. At which Anſwer the ſaid Perſon lift vp his Right Hand towards Heauen, and drew it ſoftly

to

to his Mouth (which is the Geſture they vſe, when they thanke GOD;) And then ſaid: *If yee will ſweare, (all of you,) by the Merits of the* SAVIOVR, *that ye are no Pirates; Nor haue ſhed blood, lawfully, nor vnlawfully, within forty dayes paſt; you may haue Licenſe to come on Land.* We ſaid; *We were all ready to take that Oath.* Whereupon one of thoſe that were with him, being (as it ſeemed) a *Notarie*, made an Entry of this Act. Which done, another of the Attendants of the Great Perſon, which was with him in the ſame Boat, after his Lord had ſpoken a little to him, ſaid aloud; *My Lord would haue you know, that it is not of Pride, or Greatneſſe, that he commeth not aboard your Ship; But for that, in your Anſwer, you declare, that you haue many Sicke amongſt you, he was warned by the* Conſeruator *of* Health, *of the* City, *that hee ſhould keepe a diſtance.* Wee bowed our ſelues towards him, and anſwered; *Wee were his humble Seruants; And accounted for great Honour, and ſingular Humanity towards vs, that which was already done; But hoped well, that the Nature, of the Sickneſſe, of our Men, was not infectious.* So he returned; And a while after came the *Notary* to vs aboard our Ship; Holding in his hand a Fruit of that Country, like an Orenge, but of colour betweene Orenge-tawney and Scarlet; which caſt a moſt excellent Odour. He vſed it (as it ſeemeth) for a Preſeruatiue againſt Infection. He gaue vs our Oath; *By the Name of Ieſus, and his Merits:* And after told vs, that the next day by ſix of the Clocke in the Morning, we ſhould bee ſent to, and brought to the *Strangers Houſe*, (ſo hee called it,) where we ſhould be acommodated of things, both for our whole, and for our Sicke. So he left vs; And when we offered him ſome Piſtolets, he ſmiling, ſaid; *Hee muſt not bee twice paid for one Labour*: Meaning (as I take it) that he had Salary ſufficient of the *State* for his Seruice. For (as I after learned) they call an Officer that taketh Rewards, *Twice-paid.*

The next Morning early, there came to vs the ſame *Officer*, that came to vs at firſt with his Cane, and told vs; *Hee came to conduct vs to the* Strangers Houſe; *And that he had preuented the Houre, becauſe we might haue the whole day before vs, for our Buſineſſe. For* (ſaid he) *If you will follow my Aduice, there ſhall firſt*

goe

goe with me ſome few of you, & ſee the place, and how it may be made conuenient for you, And then you may ſend for your Sick, and the reſt of your Number; which yee will bring on Land. Wee thanked him, and ſaid; *That this Care, which he tooke of deſolate Strangers,* GOD *would reward.* And ſo ſixe of vs went on Land with him: And when wee were on Land, hee went before vs, and turned to vs, and ſaid; *Hee was but our Seruant, and our Guide.* Hee led vs through three faire Streets; And all the Way we went, there were gathered ſome People on both ſides, ſtanding in a Row; But in ſo ciuill a faſhion, as if it had beene, not to wonder at vs, but to welcome vs: And diuers of them, as wee paſſed by them, put their Armes a little abroad; which is their Geſture, when they bid any welcome. The *Strangers Houſe* is a faire and ſpacious Houſe, built of Brick, of ſomewhat a blewer Colour than our Brick, And with handſome Windowes, ſome of Glaſſe, ſome of a kinde of Cambrick oyl'd. Hee brought vs firſt into a faire Parlour aboue ſtaires, and then asked vs, *What number of Perſons we were? And how many ſick?* we anſwered, *Wee were in all, (ſick and whole) one and fifty Perſons, whereof our ſick were ſeuenteene.* Hee deſired vs to haue patience a little, and to ſtay till he came backe to vs; which was about an Houre after; And then hee led vs to ſee the Chambers, which were prouided for vs, being in number nineteene. They hauing caſt it (as it ſeemeth) that foure of thoſe Chambers, which were better then the reſt, might receiue foure of the principall Men of our Company; And lodge them alone by themſelues; And the other 15. Chambers were to lodge vs, two and two together. The Chambers were handſome and chearefull Chambers, and furniſhed ciuilly. Then hee led vs to a long Gallery, like a Dorture, where hee ſhewed vs all along the one ſide (for the other ſide was but wall and window,) ſeuenteene Cells, very neat ones, hauing partitions of Cedar wood. Which Gallery, and Cells, being in all forty, (many more then we needed,) were inſtituted as an Infirmary for ſick Perſons. And hee told vs withall, that as any of our Sick waxed well, hee might be remoued from his Cell, to a Chamber: For which purpoſe, there were ſet forth ten

ſpare Chambers, beſides the Number wee ſpake of before. This done, hee brought vs backe to the Parlour, and lifting vp his Cane a little, (as they doe when they giue any Charge or Command) ſaid to vs; *Yee are to know that the Cuſtome of the Land requireth, that after this day, and to morrow, (which we giue you for remouing of your people from your Shipp,) you are to keepe within doores for three dayes. But let it not trouble you, nor doe not thinke your ſelues reſtrained, but rather left to your Reſt and Eaſe. You ſhall want nothing, and there are ſix of our People appointed to attend you, for any Buſineſſe you may haue abroad.* We gaue him thankes, with all Affection and Reſpect, and ſaid; God *ſurely is manifeſted in this Land.* Wee offered him alſo twenty Piſtolets; But he ſmiled, and onely ſaid; *What? Twice paid!* And ſo hee left vs. Soone after our Dinner was ſerued in; Which was right good Viands, both for Bread, and Meat: Better than any *Collegiate* Diet, that I haue knowne in *Europe.* Wee had alſo Drinke of three ſorts, all wholeſome and good; Wine of the Grape; A Drinke of Graine, ſuch as is with vs our Ale, but more cleare: And a kinde of Sider made of a fruit of that Countrey; A wonderfull pleaſing and Refreſhing Drinke. Beſides, there were brought in to vs, great ſtore of thoſe Scarlet Orenges, for our Sicke; which (they ſaid) were an aſſured Remedy for ſickneſſe taken at Sea. There was giuen vs alſo, a Box of ſmall gray, or whitiſh Pils, which they wiſhed our Sicke ſhould take, one of the Pills euery night before ſleepe; which (they ſaid) would haſten their Recouery. The next day, after that our Trouble of Carriage, and Remouing of our Men, and Goods out of our Shipp, was ſomewhat ſetled and quiet, I thought good to call our Company together; and when they were aſſembled, ſaid vnto them; *My deare Friends; Let vs know our ſelues, and how it ſtandeth with vs. We are Men caſt on Land, as* Ionas *was, out of the* Whales Belly, *when wee were as buried in the Deepe: And now wee are on Land, wee are but betweene Death and Life; For we are beyond both the Old World and the New; And whether euer wee ſhall ſee* Europe, God *onely knoweth. It is a kinde of Miracle hath brought vs hither: And it muſt bee little leſſe, that ſhall bring vs hence. Therfore in regard of our Deliuerance paſt, and*

our

our danger preſent, and to come, let vs looke vp to GOD, *and euery man reforme his owne wayes. Beſides we are come here amongſt a* Chriſtian People, *full of Piety and Humanity: Let vs not bring that Confuſion of face vpon our ſelues, as to ſhew our vices, or vnworthineſſe before them: Yet there is more. For they haue by Commandement, (though in forme of Courteſie)* Cloiſtred *vs within theſe Walls for three dayes: Who knoweth, whether it be not, to take ſome taſt of our manners and conditions? And if they finde them bad, to baniſh vs ſtreight-wayes; if good, to giue vs further time. For theſe Men, that they haue giuen vs for Attendance, may withall haue an eye vpon vs. Therefore for* GODS *loue, and as we loue the weale of our Soules and Bodies, let vs ſo behaue our ſelues, as we may be at peace with* GOD, *and may finde grace in the Eyes of this People.* Our Company with one voice thanked me for my good Admonition, and promiſed me to liue ſoberly and ciuilly, and without giuing any the leaſt occaſion of Offence. So we ſpent our three dayes ioyfully, and without care, in expectation what would be done with vs, when they were expired. During which time, wee had euery houre ioy of the Amendment of our Sick; who thought themſelues caſt into ſome Diuine *Poole* of *Healing*; They mended ſo kindely, and ſo faſt.

The Morow after our three dayes were paſt, there came to vs a new Man, that we had not ſeene before, clothed in Blew as the former was, ſaue that his Turban was white with a ſmall red Croſſe on the Topp. He had alſo a Tippet of fine Linnen. At his Comming in, he did bend to vs a little, and put his Armes abroad. Wee of our Parts ſaluted him in a very lowly and ſubmiſsiue manner; As looking that from him, wee ſhould receiue Sentence of Life, or Death. Hee deſired to ſpeake With ſome few of vs: Whereupon ſix of vs onely ſtayed, and the reſt auoyded the Roome. He ſaid; *I am by Office Gouernour of this Houſe of Strangers, & by Vocation I am a* Chriſtian Prieſt; *And therefore am come to you, to offer you my ſeruice, both as Strangers, and chiefly as* Chriſtians. *Some things I may tell you, which I thinke you will not be vnwilling to heare. The State hath giuen you Licence to ſtay on Land for the ſpace of ſix weekes: And let it not trouble you, if your occaſions aske further time, for the Law in*

this point is not preciſe; And I doe not doubt, but my ſelfe ſhall be able to obtaine for you, ſuch further time, as may be conuenient. Ye ſhall alſo vnderſtand, that the Strangers Houſe, *is at this time Rich, and much aforehand; For it hath laid vp Reuenew theſe 37. yeares: For ſo long it is, ſince any Stranger arriued in this part: And therfore take yee no care, The* State *will defray you all the time you ſtay: Neither ſhall you ſtay one day the leſſe for that. As for any Merchandize ye haue brought, ye ſhall be well vſed, and haue your returne, either in Merchandize, or in Gold and Siluer: For to vs it is all one. And if you haue any other Requeſt to make, hide it not. For yee ſhall finde, wee will not make your Countenance to fall, by the anſwer ye ſhall receiue. Onely this I muſt tell you, that none of you muſt goe aboue a* Karan, (that is with them a Mile and an halfe) *from the walles of the Citty, without eſpeciall leaue.* We anſwered, after we had looked a while vpon one another, admiring this gracious and parent like vſage; *That wee could not tell what to ſay: For wee wanted words to expreſſe our Thanks; And his Noble free Offers left vs nothing to aske. It ſeemed to vs, that we had before vs a picture of our* Saluation *in* Heauen: *For we that were a while ſince in the lawes of Death, were now brought into a place, where we found nothing but Conſolations. For the Commandement layd vpon vs, wee would not faile to obey it, though it was impoßible, but our Hearts ſhould be enflamed to tread further vpon this Happy and Holy Ground.* Wee added; *That our Tongues ſhould firſt cleaue to the Roofes of our Mouthes, ere weſhould forget, either his Reuerend Perſon, or this whole Nation, in our Prayers.* Wee alſo moſt humbly beſought him to accept of vs as his true ſeruants, by as iuſt a Right, as euer Men on Earth were bounden; laying and preſenting, both our Perſons, and all we had at his feete. Hee ſaid; *He was a Prieſt, and looked for a Prieſts reward; which was our Brotherly loue, and the Good of our Soules and Bodies.* So he went from vs, not without teares of Tenderneſſe in his Eyes, And left vs alſo confuſed with ioy and kindneſſe, ſaying amongſt our ſelues; *That wee were come into a Land of Angells, which did appeare to vs dayly, and preuent vs with Comforts, which we thought not of, much leſſe expected.*

The next day about 10. of the Clocke, the Gouernour came

ame to vs againe, and after Salutations, ſaid familiarly; *That he was come to viſit vs*, And called for a Chaire, and ſat him downe; And wee being ſome 10. of vs (the reſt were of the meaner ſort; or elſe gone abroad;) ſat downe with him, And When wee were ſett, he began thus. *Wee of this Iſland of Bensalem* (for ſo they call it in their Language) *haue this; That by meanes of our ſolitary Situation; and of the Lawes of Secrecy, which wee haue for our Trauellers and our rare Admiſsion of Strangers; wee know well moſt part of the Habitable World, and are our ſelues vnknowne Therefore becauſe hee that knoweth leaſt, is fitteſt to aske Queſtions it is more Reaſon, for the Entertainment of the time, that yee aske me Queſtions, than that I aske you.* Wee anſwered; *That wee humbly thanked him, that he would giue vs leaue ſo to doe: And that we conceiued by the taſte wee had already, that there was no worldly thing on Earth, more worthy to be knowne, than the State of that happy Land. But aboue all* (wee ſaid) *ſince that we were mett from the ſeuerall Ends of the world; and hoped aſſuredly, that wee ſhould meet one day in the* Kingdome *of* Heauen (*for that wee were both Parts* Chriſtians) *we deſired to know (in reſpect that Land was ſo remote, and ſo diuided by vaſt and vnknowne Seas, from the Land, wher our* SAVIOVR *walked on Earth*) *who was the* Apoſtle *of that Nation, and how it was conuerted to the faith?* It appeared in his face, that he tooke great Contentment in this our Queſtion: Hee ſaid; *Ye knit my Heart to you, by asking this Queſtion in the firſt place; For it ſheweth that you* Firſt ſeeke the Kingdome of Heauen; *And I ſhall gladly, and briefly, ſatisfie your demand.*

About twenty Yeares after the Aſcention of our SAVIOVR, *it came to paſſe, that there was ſeene by the people of* Renfuſa, (*a City vpon the Eaſterne Coaſt of our Iſland,*) *within Night,* (*the Night was Cloudy and Calme,*) *as it might be ſome mile into the Sea, a great Pillar of Light, Not ſharp, but in forme of a Columne, or* Cylinder, *riſing from the Sea, a great way vp towards Heauen; and on the topp of it was ſeene a large Croſſe of Light, more bright and reſplendent than the Body of the Pillar. Vpon which ſo ſtrange a Spectacle, the People of the Citty gathered a pace together vpon the Sands, to wonder; And ſo after put themſelues into a number of ſmall Boats to goe*

nearer to this Marueilous ſight. But when the Boats were come within (about) 60. yards of the Pillar, they found themſelues all bound, and could goe no further, yet ſo as they might moue to goe about, but might not aproach nearer: So as the Boats ſtood all as in a Theater, beholding this Light, as an Heauenly Signe. It ſo fell out, that there was in one of the Boates, one of the Wiſe Men, of the Society of Salomons Houſe; which Houſe or, Colledge (my good Brethren) is the very Eye of this Kingdome; Who hauing a while attentiuely and deuoutly viewed, and contemplated this Pillar, and Croſſe, fell downe vpon his face; And then raiſed himſelfe vpon his knees, and lifting vp his Hands to Heauen, made his prayers in this manner.

LOrd God of Heauen and Earth; thou haſt vouchſafed of thy Grace, to thoſe of our Order, to know thy Workes of Creation, and the Secrets of them; And to diſcerne (as farre as appertaineth to the Generations of Men) betweene Diuine Miracles, Works of Nature, Works of Art, and Impoſtures, and Illuſions of all ſorts. I doe here acknowledge and teſtifie before this People, that the Thing which wee now ſee before our eyes, is thy Finger, and a true Miracle. And for-as-much, as we learne in our Bookes, that thou neuer Workeſt Miracles, but to a Diuine and Excellent End, (for the Lawes of Nature are thine owne Lawes, and thou exceedeſt them not but vpon great cauſe) wee moſt humbly beſeech thee to proſper this great Signe, And to giue vs the Interpretation and vſe of it in Mercy; Which thou doeſt in ſome part ſecretly promiſe, by ſending it vnto vs.

When hee made his Prayer, hee preſently found the Boate hee was in, moueable & vnbound; where as all the reſt remained ſtill faſt; And taking that for an aſſurance of Leaue to aproach, hee cauſed the

Boate

Boat to be ſoftly, and with ſilence rowed towards the Pillar. But ere he came neere it, the Pillar and Croſſe of Light brake vp, and caſt it ſelfe abroad, as it were, into a Firmament of many Starres; which alſo vaniſhed ſoone after, and there was nothing left to be ſeen, but a ſmall Arke, or Cheſt of Cedar, dry, and not wet at all with water, though it ſwam. And in the Fore-end of it, which was towards him, grew a ſmall greene Branch of Palme; And when the wiſe man had taken it with all reuerence, into his Boat, it opened of it ſelfe, and there were found in it, a Booke, and a Letter; Both written in fine Parchment, and wrapped in Sindons of Linnen. The Booke conteined all the Canonicall Books of the Old and New Teſtament, according as you haue them; (For we know well what the Churches with you receiue;) And the Apocalypſe it ſelfe; And ſome other Bookes of the New Teſtament, which were not at that time written, were neuertheleſſe in the Booke. And for the Letter, it was in theſe words.

I Bartholomew, a Seruant of the Higheſt, and Apoſtle of IESVS CHRIST, was warned by an Angell that appeared to mee, in a viſion of Glory, that I ſhould commit this Arke to the flouds of the Sea. Therefore I doe teſtifie and declare, vnto that People, where GOD ſhall ordaine this Arke to come to Land, that in the ſame day is come vnto them Saluation, and Peace, and Good Will, from the Father, and from the LORD IESVS.

There was alſo in both theſe writings, as well the Booke, as the Letter, wrought a great Miracle, Conforme to that of the Apoſtles, in the Originall Gift of Tongues. For there being at that time, in this Land, Hebrewes, Perſians, and Indians, beſides the Natiues, euery one read vpon the Booke, and Letter, as if they had been written in his owne Language. And thus was this Land ſaued from infidelity, (as the Remaine of the Old World was from Water) by an Arke, through the Apoſtolicall and Miraculous Euangeliſme of S. Bartholomew. And here hee pauſed, and a Meſſenger came, and

and called him forth from vs. So this was all that paſſed in that Conference.

The next Day, the ſame Gouernor came againe to vs, immediately after Dinner, and excuſed himſelfe, ſaying; *That the Day before, he was called from vs, ſomewhat abruptly, but now he would make vs amends, and ſpend time with vs, if wee held his Company, and Conference agreable.* Wee anſwered; *That wee held it ſo agreable and pleaſing to vs, as wee forgot both Dangers paſt and Feares to come, for the time wee heard him ſpeake; And that wee thought an Houre ſpent with him, was worth Yeares of our former life.* He bowed himſelfe a little to vs, and after we were ſet againe hee ſaid; *Well, the Queſtions are on your part.* One of our Number ſaid after a little Pauſe; *That there was a Matter, wee were no leſſe deſirous to know, than fearefull to aske, leaſt wee might preſume too farre. But encouraged by his rare Humanity towards vs, (that could ſcarce thinke our ſelues Strangers, being his vowed and profeſſed Seruants,) wee would take the Hardines to propound it: Humbly beſeeching him, if hee thought it not fit to be anſwered, that hee would pardon it, though he reiected it.* We ſaid, *We well obſerued thoſe his words, which he formerly ſpake, that this happy Iſland, where wee now ſtood, was knowne to few, and yet knew moſt of the Nations of the World; which we found to be true, conſidering they had the Languages of* Europe, *and knew much of our State and Buſines; And yet we in* Europe, *(not withſtanding all the remote Diſcoueries, and Nauigations of this laſt Age) neuer heard any of the leaſt Inkling or Glimſe of this Iſland. This wee found wonderfull ſtrange; For that all Nations haue Enterknowledge one of another, either by Voyage into Forreine Parts, or by Strangers that come to them: And though the Traueller into a Forreine Countrey, doth commonly know more by the Eye, than he that ſtayeth at home can by relation of the Traueller; Yet both wayes ſuffice to make a mutuall Knowledge, in ſome degree, on both parts. But for this Iſland, wee neuer heard tell of any Shipp of theirs, that had been ſeene to arriue vpon any ſhore of* Europe; *No, nor of either the* Eaſt *or* Weſt Indies, *nor yet of any Shipp of any other part of the World, that had made returne from them. And yet the Maruell reſted not in this. For the Situation of it (as his Lordſhip ſaid,) in the ſecret Conclaue of ſuch a vaſt Sea*

mought

mought cauſe it. But then, that they ſhould haue Knowledge of the Languages, Bookes, Affaires, of thoſe that lye ſuch a diſtance from them, it was a thing wee could not tell what to make of; For that it ſeemed to vs a condition and Propriety of Diuine Powers and Beings, to bee hidden and vnſeene to others, and yet to haue others open, and as in a light to them. At this ſpeech the Gouernour gaue a gracious ſmile and ſaid; That wee did well to aske pardon for this Queſtion wee now asked, For it imported, as if wee thought this Land, a Land of Magicians, that ſent forth Spirits of the Ayre into all parts, to bring them Newes, and Intelligence of other Countries. It was anſwered by vs all, in all poſſible humblenes, but yet with a Countenance taking knowledge, that wee knew that he ſpake it but merrily, That wee were apt enough to thinke, there was ſomewhat ſupernaturall in this Iſland, but yet rather as Angelicall than Magicall. But to let his Lordſhip knowe truly, what it was, that made vs tender and doubtfull to aske this Queſtion, it was not any ſuch conceit, but becauſe we remembred, hee had giuen a Touch in his former Speech, that this Land had Lawes of Secrecy touching Strangers. To this he ſaid, You remember it aright: And therefore in that I ſhall ſay to you, I muſt reſerue ſome particulars, which it is not lawfull for me to reueale; but there will be enough left, to giue you ſatisfaction.

You ſhall vnderſtand (that which perhaps you will ſcarce thinke credible) that about three thouſand Yeares agoe, or ſomewhat more, the Nauigation of the World (ſpecially for remote Voyages) was greater than at this Day. Doe not thinke with your ſelues, that I know not how much it is encreaſed with you, within theſe threeſcore Yeares: I know it well; And yet I ſay, greater then, than now: Whether it was, that the Example of the Ark, that ſaued the Remnant of Men, from the vniuerſall Deluge, gaue Men confidence to aduenture vpon the Waters; Or what it was; but ſuch is the truth. The Phœnicians, and ſpecially the Tyrians, had great Fleets. So had the Carthaginians their Colony, which is yet further West. Toward the Eaſt the Shipping of Egipt, and of Palestina was likwiſe great. China alſo, and the great Atlantis, (that you call America) which haue now but Iunks, and Canoa's, abounded then in tall Ships. This Iſland, (as appeareth by faithfull Regiſters of thoſe times) had then fifteene

hundred ſtrong Ships, of great content. Of all this, there is with you ſparing Memory, or none, But wee haue large Knowledge thereof.

At that time, this Land was knowne and frequented by the Ships and Veſſells of all the Nations before named. And (as it commeth to paſſe) they had many times Men of other Countries, that were no Saylers, that came with them, As Perſians, Chaldeans, Arabians; So as almoſt all Nations of Might and Fame reſorted hither; Of whom, we haue ſome Stirps, and little Tribes with vs; at this day. And for our owne Ships, they went ſundry Voyages, as well to your Streights, which you call the Pillars of Hercules, As to other parts in the Atlantique and Mediterrane Seas; As to Paguin, (which is the ſame with Cambalaine) and Quinzy, vpon the Oriental Sea, as farre as to the Borders of the Eaſt Tartary.

At the ſame time, and an Age after, or more, the Inhabitants of the great Atlantis did flouriſh. For though the Narration and Deſcription which is made by a great Man with you, that the Deſcendents of Neptune planted there; and of the Magnificent Temple, Pallace, City, and Hill; and the manifold ſtreames of goodly Nauigable Riuers, (which as ſo many Chaines enuironed the ſame Site, and Temple; And the ſeuerall Degrees of Aſcent, whereby Men did climb vp to the ſame, as if it had bin a Scala Cæli; be all Poeticall and Fabulous: Yet ſo much is true, that the ſaid Countrey of Atlantis, As well that of Peru then called Coya, as that of Mexico then named Tyrambel, were mighty and proud Kingdomes, in Armes, Shipping, and Riches: So mighty, as at one time, (or at leaſt within the ſpace of 10. Yeares,) they both made two great Expeditions; They of Tirambel thorow the Atlantique to the Mediterrane Sea; and they of Coya thorow the South Sea vpon this our Iſland: And for the former of theſe, which was into Europe, the ſame Authour amongſt you, (as it ſeemeth,) had ſome relation from the Egyptian Prieſt, whom he citeth. For aſſuredly ſuch a thing there was. But whether it were the Ancient Athenians, that had the glory of the Repulſe, and Reſiſtance of thoſe Forces, I can ſay nothing: But certaine it is there neuer came backe, either Ship, or Man, from that Voyage. Neither had the other Voyage of thoſe of Coya vpon vs, had better fortune if they had not met with Enemies of greater clemency. For the King of this Iſland, (by name Altabin,) a wiſe Man, and a great Warrier,

Warrier; Knowing well both his owne ſtrength, and that of his Enemies; handled the matter ſo, as hee cut off their Land-Forces, from their Ships; and entoyled both their Nauy, and their Campe, with a greater Power than theirs, both by Sea & Land: And compelled them to render themſelues without ſtriking ſtroke: And after they were at his Mercy, contenting himſelfe only with their Oath, that they ſhould no more beare Armes againſt him, diſmiſſed them all in ſafety. But the Diuine Reuenge ouertooke not long after thoſe proud Enterpriſes. For within leſſe than the ſpace of one Hundred Yeares, the Great Atlantis was vtterly loſt and deſtroyed: Not by a great Earthquake, as your Man ſaith; (For that whole Tract is little ſubiect to Earthquakes;) But by a particular Deluge or Inundation; Thoſe Countries hauing, at this Day, farre greater Riuers, and farre higher Mountaines to powre downe waters, than any part of the Old World. But it is true, that the ſame Inundation was not deepe; Not paſt forty foot, in moſt places, from the Ground; So that although it deſtroyed Man and Beaſt generally, yet ſome few wild Inhabitants of the Wood eſcaped. Birds alſo were ſaued by flying to the high Trees & Woods. For as for Men, although they had Buildings in many places, higher than the Depth of the Water; Yet that Inundation, though it were ſhallow, had a long Continuance; whereby they of the Vale, that were not drowned, periſhed for want of Food, and other things neceſſary. So as maruaile you not at the thin Population of America, nor at the Rudeneſſe and Ignorance of the People; For you muſt account your Inhabitants of America as a young People; Younger a thouſand years, at the leaſt, than the reſt of the World: For that there was ſo much time, betweene the Vniuerſall Floud, and their Particular Inundation. For the poore Remnant of Humane Seed, which remained in their Mountaines, Peopled the Country againe ſlowly, by little and little; And being ſimple and ſauage People, (Not like Noah and his Sonnes, which was the chiefe Family of the Earth) they were not able to leaue Letters, Arts, and Ciuility, to their Poſterity; And hauing likewiſe in their Montanous Habitations beene vſed, (in reſpect of the extreme Cold of thoſe Regions,) to cloath themſelues with the Skinnes of Tygers, Beares, and great Hairy Goats, that they haue in thoſe Parts; When after they came downe into the Valley, and found the

Intolerable Heats which are there, and knew no meanes of lighter Apparell: They were forced to begin the Cuſtome of Going Naked, which continueth at this Day. Onely they take great pride and delight, in the Feathers of Birds; And this alſo they tooke from thoſe their Auncеſtors of the Mountaines, who were inuited vnto it, by the infinite Flights of Birds, that came vp to the high Grounds, while the Waters ſtood below. So you ſee, by this maine Accident of Time, we loſt our Trafficke with the Americans, with whom, of all others, in regard they lay neareſt to vs, we had moſt Commerce. As for the other Parts of the World, it is moſt manifeſt, that in the Ages following, (whether it were in reſpect of Warres, or by a naturall Reuolution of Time,) Nauigation did euery where greatly decay; And ſpecially farre Voyages, (the rather by the vſe of Galies, and ſuch Veſſels as could hardly brooke the Ocean,) were altogether left and omitted. So then, that part of Entercourſe, which could bee from other Nations, to Sayle to vs, you ſee how it hath long ſince ceaſed; Except it were by ſome rare Accident, as this of yours. But now of the Ceſſation of that other Part of Entercourſe, which mought be by our Sayling to other Nations, I muſt yeeld you ſome other Cauſe. For I cannot ſay, (if I ſhall ſay truly,) but our Shipping, for Number, Strength, Marriners, Pylots, and all things that appertaine to Nauigation, is as great as euer; And therefore why we ſhould ſit at home, I ſhall now giue you an account by it ſelfe; And it will draw neerer, to giue you ſatisfaction, to your principall Queſtion.

There raigned in this Iſland, about 1900. yeares agoe, a King, whoſe memory of all others wee moſt adore; Not Superſtitiouſly, but as a Diuine Inſtrument, though a Mortall Man: His Name was Solamona: And wee eſteeme him as the Law-giuer of our Nation. This King had a large Heart, inſcrutable for good; And was wholly bent to make his Kingdome and People Happy. Hee therefore taking into Conſideration, how ſufficient and ſubſtantiue this Land was, to maintaine it ſelfe without any aid (at all) of the Forrainer; Being 5600. Miles in circuit, and of rare Fertility of Soyle, in the greateſt Part thereof; And finding alſo the Shipping of this Countrey mought bee plentifully ſet on worke, both by Fiſhing, and by Tranſportations from Port to Port, and likewiſe by Sayling vnto

vnto ſome ſmall Iſlands that are not farre from vs, and are vnder the Crowne and Lawes of this State; And recalling into his Memory, the happy and flouriſhing Eſtate, wherein this Land then was; So as it mought bee a thouſand wayes altered to the worſe, but ſcarce any one way to the better; thought nothing wanted to his Noble and Heroicall Intentions, but onely (as farre as Humane fore-ſight mought reach) to giue perpetuity to that, which was in his time ſo happily eſtabliſhed. Therefore amongſt his other Fundamentall Lawes of this Kingdome, he did ordaine the Interdicts and Prohibitions, which wee haue touching Entrance of Strangers; which at that time (though it was after the Calamity of America) was frequent; Doubting Nouelties, and Commixture of Manners. It is true, the like Law, againſt the Admiſsion of Strangers without Licenſe, is an Ancient Law, in the Kingdome of China, and yet continued in vſe. But there it is a poore Thing; And hath made them a curious, ignorant, fearefull, fooliſh Nation. But our Law-giuer made his Law of another temper. For firſt, hee hath preſerued all points of Humanity, in taking Order, and making Prouiſion for the Releefe of Strangers diſtreſſed; whereof you haue taſted. At which Speech (as reaſon was) wee all roſe vp, and bowed our ſelues. Hee went on. That King alſo ſtill deſiring to ioyne Humanity and Policy together; And thinking it againſt Humanity, to detaine Strangers here againſt their wills; And againſt Policy, that they ſhould returne, and diſcouer their Knowledge of this Eſtate, hee tooke this Courſe: He did ordaine, that of the Strangers that ſhould bee permitted to Land, as many (at all times) mought depart as would; But as many as would ſtay, ſhould haue very good Conditions, and Meanes to liue, from the State. Wherein hee ſaw ſo farre, that now in ſo many Ages ſince the Prohibition, we haue memory not of one Ship that euer returned, and but of thirteene Perſons onely, at ſeuerall times, that choſe to returne in our Bottomes. What thoſe few that returned may haue reported abroad I know not. But you muſt thinke, Whatſoeuer they haue ſaid, could bee taken where they came, but for a Dreame. Now for our Trauelling from hence into Parts abroad, our Law-Giuer thought fit altogether to reſtraine it. So is it not in China. For the Chineſes ſayle where they will, or can; which ſheweth, that their

their Law of keeping out Strangers, is a Law of Pusillanimity, and feare. But this restraint of ours, hath one onely Exception, which is admirable; Preseruing the good which commeth by communicating with Strangers, and auoyding the Hurt; And I will now open it to you. And here I shall seeme a little to digresse, but you will by and by finde it pertinent. Yee shall vnderstand, (my deare Friends,) that amongst the Excellent Acts of that King, one aboue all hath the preheminence. It was the Erection, and Institution of an Order, or Society, which wee call Salomons House; The Noblest Foundation, (as we thinke,) that euer was vpon the Earth; And the Lanthorn of this Kingdome. It is dedicated to the Study of the Workes, and Creatures of GOD. Some thinke it beareth the Founders Name a little corrupted, as if it should bee Solamona's House. But the Records write it, as it is spoken. So as I take it to bee denominate of the King of the Hebrewes, which is famous with you, and no Stranger to vs. For wee haue some Parts of his Workes, which with you are lost; Namely that Naturall History, which he wrote of all Plants, from the Cedar of Libanus, to the Mosse that groweth out of the Wall; And of all things that haue Life and Motion. This maketh me thinke, that our King finding himselfe to Symbolize in many things, with that King of the Hebrewes (which liued many years before him) honoured him with the Title of this Foundation. And I am the rather induced to bee of this Opinion, for that I finde in Ancient Records, this Order or Society is sometimes called Salomons House; And sometimes the College of the Six Dayes Workes: Whereby I am satisfied, That our Excellent King had learned from the Hebrewes; That GOD had created the World, and all that therein is, within six Daies; And therefore bee instituting that Houle, for the finding out of the true Nature of all things, (whereby GOD mought haue the more Glorie in the Workemanship of them, and Men the more fruit in the vse of them,) did giue it also that second Name. But now to come to our present purpose. When the King had forbidden to all his People, Nauigation into any Part, that was not vnder his Crowne, hee made neuertheleſſe this Ordinance; That euery twelue yeares there should bee set forth, out of this Kingdome, two Ships, appointed to seuerall Voyages; That in either of these Ships,

Ships, there ſhould be a Miſſion of three of the Fellowes, *or* Brethren *of* Salomons Houſe; *whoſe Errand was only to giue vs Knowledge of the Affaires and State of thoſe Countries, to which they were deſigned; And eſpecially of the Sciences, Arts, Manufactures, and Inuentions of all the World; And withall to bring vnto vs, Bookes, Inſtruments, and Patterns, in euery kinde: That the Ships, after they had landed the* Brethren, *ſhould returne; and that the* Brethren *ſhould ſtay abroad till the new Miſſion. Theſe Ships are not otherwiſe fraught, than with Store of Victualls, and good Quantity of Treaſure to remaine with the* Brethren, *for the buying of ſuch Things, and rewarding of ſuch Perſons, as they ſhould thinke fit. Now for me to tell you, how the Vulgar ſort of Mariners are contained from being diſcouered at Land; And how they that muſt be put on ſhore for any time, colour themſelues vnder the Names of other Nations, And to what places theſe Voyages haue beene deſigned, And what places of* Rendez-Vous *are appointed for the new Miſſions, And the like Circumſtances of the Practique, I may not doe it; Neither is it much to your deſire. But thus you ſee, wee maintaine a Trade, not for Gold, Siluer, or Iewels, Nor for Silkes, Nor for Spices; Nor any other Commodity of Matter; But onely for* GODS *firſt Creature, which was* Light: *To haue* Light (*I ſay*) *of the Growth of all Parts of the World.* And when hee had ſaid this, hee was ſilent; And ſo were wee all. For indeed wee were all aſtoniſhed, to heare ſo ſtrange things ſo probably told. And hee perceiuing, that wee were willing to ſay ſomewhat, but had it not ready, in great Courteſie tooke vs off, and deſcended to aske vs Queſtions of our Voyage and Fortunes, and in the end concluded, that wee mought doe well, to thinke with our ſelues, what time of ſtay wee would demand of the State; And bad vs not to ſcant our ſelues; For hee would procure ſuch time as wee deſired. Whereupon wee all roſe vp, and preſented our ſelues to kiſſe the skirt of his Tippet, But hee would not ſuffer vs; and ſo tooke his leaue. But when it came once amongſt our People, that the State vſed to offer Conditions to Strangers, that would ſtay, wee had Worke enough to get any of our Men to looke to our Ship; And

to

to keepe them from going presently to the Gouernour, to craue Conditions. But with much adoe wee refrained them, till wee mought agree what course to take.

We tooke our selues now for free men, seeing there was no danger of our vtter Perdition, And liued most ioyfully, going abroad, and seeing what was to bee seen, in the Citty and places adiacent, within our *Tedder*; And obtaining Acquaintance with many of the Citty, not of the meanest Quallity; At whose hands wee found such Humanity, and such a freedome and desire, to take Strangers, as it were, into their Bosome, as was enough to make vs forget all that was deare to vs, in our owne Countries: And continually wee met with many things, right worthy of Obseruation, and Relation: As indeed, if there bee a Mirrour in the World, worthy to hold Mens Eyes, it is that Country. One day there were two of our Company bidden to a *Feast* of the *Family*, as they call it. A most Naturall, Pious, and Reuerend Custome it is, shewing that Nation to bee compounded of all Goodnes. This is the manner of it. It is granted to any Man, that shall liue to see thirty Persons, descended of his Body, aliue together, and all aboue 3. yeares old, to make this *Feast*, which is done at the Cost of the State. The *Father* of the *Family*, whom they call the *Tirsan*, two days before the *Feast*, taketh to him three of such Friends as he liketh to chuse; And is assisted also by the Gouernour of the City, or Place, where the *Feast is* celebrated; And all the *Persons* of the *Family*, of both Sexes, are summoned to attend him. These two dayes the *Tirsan* sitteth in Consultation, concerning the good Estate of the *Family*. There, if there be any Discord or Sutes betweene any of the *Family*, they are compounded and appeased. There, if any of the Family bee Distressed or Decayed, order is taken for their Releefe, and competent meanes to liue. There if any bee subiect to vice or take ill Courses, they are reproued and Censured. So likewise, Direction is giuen touching Marriages, and the courses of life, which any of them should take, with diuers other the like Orders and Aduises. The Gouernour assisteth, to the end, to put in Execution, by his

Publike

Publike Authority, the Decrees and Orders of the *Tirſan*, if they ſhould bee diſobeyed; Though that ſeldome needeth; Such Reuerence and Obedience they giue, to the Order of Nature. The *Tirſan* doth alſo then, euer chuſe one Man from amongſt his Sonnes, to liue in Houſe with him: Who is called, euer after, the *Sonne of the Vine*. The Reaſon will hereafter appeare. On the *Feaſt* day, the *Father* or *Tirſan* commeth foorth after Diuine Seruice, into a large Roome, where the *Feaſt* is celebrated, Which Roome hath an Halfe-Pace at the vpper end. Againſt the wall, in the middle of the halfe-pace, is a Chaire placed for him, with a Table and Carpet before it. Ouer the Chaire is a State, made Round or Ouall, and It is of Iuy; An Iuy ſomewhat whiter than ours, like the Leafe of a Siluer Aſpe, but more ſhining; For it is greene all winter. And the State is curiouſly wrought with Siluer and Silke of diuers Colours, broyding or binding in the Iuy; And is euer of the worke, of ſome of the Daughters of the Family; And vailed ouer at the top, with a fine Net of Silke and Siluer. But the Subſtance of it is true Iuy; whereof, after it is taken downe, the Friends of the Family, are deſirous to haue ſome Leafe or Sprig to keepe. The *Tirſan* commeth forth with all his Generation or Linage, the Males before him, and the Females following him; And if there be a Mother, from whoſe Body the Whole Linage is deſcended, there is a Trauerſe placed in a Loft aboue on the right hand of the Chaire, with a priuy Dore, and a carued Window of Glaſſe, leaded with Gold and blew; Where ſhe ſitteth, but is not ſeene. When the *Tirſan* is come foorth, hee ſitteth downe in the Chaire; And all the Linage place themſelues againſt the wall, both at his backe, and vpon the Returne of the Halfe-pace, in Order of their yeares, without difference of Sex, and ſtand vpon their Feet. When hee is ſet, the Roome being alwaies full of Company; but well kept and without Diſorder, after ſome pauſe, there commeth in from the lower end of the Roome, a *Taratan*, (which is as much as an *Herald*;)

And on either ſide of him two *yong Lads*; Whereof one carrieth a Scrowle of their ſhining yellow Parchment; And the other a cluſter of Grapes of Gold, with a long Foot or Stalke. The *Herald*, and *Children*, are clothed with Mantles of Sea-water greene Sattin; But the *Heralds* Mantle is ſtreamed with Gold, and hath a Traine. Then the *Herald* with three Curteſies, or rather Inclinations, commeth vp as farre as the Halfe-pace; And there firſt taketh into his Hand the Scrowle. This Scrowle is the *Kings Charter*, containing Gift of Reuenew, and many Priuileges, Exemptions, and Points of Honour, granted to the *Father* of the *Family*; And it is euer ſtiled and directed; *To ſuch an one, Our welbeloued Friend and Creditour*: Which is a Title proper onely to this Caſe. For they ſay, the King is Debter to no Man, but for Propagation of his Subiects, The Seale ſet to the *Kings Charter*, is the Kings Image, Imboſſed or moulded in Gold; And though ſuch *Charters* bee expedited of Courſe, and as of Right, yet they are varied by diſcretion, according to the Number and Dignitie of the *Family*. This *Charter* the *Herald* readeth aloud; And while it is read, the *Father* or *Tirſan*, ſtandeth vp, ſupported by two of his Sonnes; ſuch as hee chooſeth. Then the *Herald* mounteth the half-Pace, and deliuereth the *Charter* into his Hand: And with that there is an Acclamation, by all that are preſent, in their Language, which is thus much, *Happy are the Peole of Benſalem*. Then the *Herald* taketh into his Hand from the other Child, the Cluſter of Grapes, which is of Gold; Both the Stalke; and the Grapes. But the Grapes are daintily enamelled; And if the Males of the *Family* bee the greater number, the Grapes are enamelled Purple, with a little Sunne ſet on the Top; If the Females, then they are enamelled into a greeniſh yellow, with a Creſſant on the Top. The Grapes are in number as many as there are Deſcendants of the *Family*. This Golden Cluſter, the *Herald* deliuereth alſo to the *Tirſan*; who preſently deliuereth it ouer, to that Sonne, that hee had formerly

merly choſen, to bee in Houſe with him: Who beareth it before his *Father*, as an Enſigne of Honour, when hee goeth in publike euer after; And is thereupon called *the Sonne of the Vine*. After this Ceremony ended, the *Father* or *Tirſan* retireth, And after ſome time commeth forth againe to Dinner, where hee ſitteth alone vnder the State, as before; And none of his Deſcendants ſit with him, of what Degree or Dignitie ſoeuer, except hee hap to bee of *Salomons Houſe*. Hee is ſerued onely by his owne Children, ſuch as are Male; who performe vnto him all ſeruice of the Table vpon the knee; And the Women onely ſtand about him, leaning againſt the wall. The Roome belowe the Halfe-pace, hath Tables on the ſides for the Gueſts that are bidden; Who are ſerued with great and comely order; And towards the end of Dinner (which in the greateſt Feaſts with them, laſteth neuer aboue an Houre and a halfe) there is an *Hymne* ſung, varied according to the Inuention of him that compoſeth it; (for they haue excellent Poeſie,) But the Subiect of it is (alwayes) the prayſes of *Adam*, and *Noah*, and *Abraham*; Whereof the former two Peopled the World, and the laſt was the *Father* of the *Faithfull*: Concluding euer with a Thankſgiuing for the *Natiuitie* of our *Sauiour*, in whoſe Birth, the Births of all are onely Bleſſed. Dinner being done, the *Tirſan* retireth againe; And hauing withdrawne himſelfe alone into a place; where he maketh ſome priuate Prayers, hee commeth forth the third time, to giue the Bleſſing; with all his Deſcendants, who ſtand about him as at the firſt. Then hee calleth them forth by one and by one, by name, as hee pleaſeth, though ſeldome the Order of Age bee inuerted. The perſon that is called, (the Table being before remoued), kneeleth downe before the Chaire, and the *Father* layeth his Hand, vpon his Head, or her Head, and giueth the Bleſsing in theſe words: *Sonne of Benſalem*, (or *Daughter of Benſalem*,) *thy Father ſaith it; The Man by whom thou haſt Breath and Life ſpeaketh the word; The Bleſſing of the Euerlaſting Father,*

the Prince of Peace, and the Holy Doue bee vpon thee, and make the dayes of thy Pilgrimage good and many. This hee ſaith to euery of them; And that done, if there bee any of his Sonnes, of eminent Merrit and Vertue, (ſo they bee not aboue two,) hee calleth for them againe; And ſaith, laying his Arme ouer their ſhoulders, they ſtanding; *Sonnes, it is well you are borne, giue God the praiſe, and perſeuere to the end.* And withall deliuereth to either of them a Iewell, made in the Figure of an Eare of Wheat, which they euer after weare in the front of their Turban, or Hatt. This done, they fall to Muſicke and dances, And other Recreations, after their manner, for the reſt of the day. This is the full order of that *Feaſt.*

By that time, ſix or ſeuen Dayes were ſpent, I was fallen into ſtraight Acquaintance, with a *Merchant* of that *Citty*, whoſe Name was *Ioabin.* Hee was a *Iew* and *Circumciſed*: For they haue ſome few Stirps of *Iewes*, yet remaining among them, whom they leaue to their owne Religion. Which they may the better doe, becauſe they are of a farre differing Diſpoſition from the *Iewes* in other Parts. For whereas they hate the name of CHRIST; And haue a ſecret inbred Rancour againſt the People amongſt whom they liue; Theſe (contrariwiſe) giue vnto our SAVIOVR many high Attributes, and loue the *Nation* of *Benſalem*, extremely. Surely this Man, of whom I ſpeake, would euer acknowledge, that CHRIST was borne of a *Virgin*; And that hee was more than a Man; And he would tell how GOD made him Ruler of the *Seraphims*, which guard his Throane; And they call him alſo the *Milken Way*, and the *Eliah* of the *Meßiah*; And many other High Names; which though they bee Inferiour to his Diuine Maieſty, Yet they are farre from the Language of other *Iewes.* And for the Countrey of *Benſalem*, this Man would make no end of commending it; Being deſirous by Tradition among the *Iewes* there, to haue it beleeued, that the People thereof were of the Generations of *Abraham*, by another Sonne, whom they call *Nachoran*, And that

that *Moſes* by a ſecret *Cabala* ordained the Lawes of *Benſalem* which they now vſe ; And that when the *Meſsiah* ſhould come, and ſit in his Throne at *Hieruſalem*, the King of *Benſalem*, ſhould ſit at his feet, whereas other Kings ſhould keepe a great diſtance. But yet ſetting aſide theſe *Iewiſh* Dreames, the Man was a wiſe Man, and learned, and of great Pollicy, and excellently ſeene in the Lawes and Cuſtomes of that Nation. Amongſt other Diſcourſes, one day, I told him, I was much affected with the Relation I had, from ſome of the Company, of their Cuſtome, in holding the *Feaſt* of the *Family* ; For that (me thought) I had neuer heard of a Solemnity, wherein Nature did ſo much preſide. And becauſe Propagation of Families, proceedeth from the Nuptiall Copulation, I deſired to know of him, what Lawes and Cuſtomes they had concerning Marriage ; And whether they kept Marriage well ; And whether they were tyed to one Wife ? For that where Population is ſo much affected, and ſuch as with them it ſeemed to bee, there is commonly Permiſſion of *Plurality* of *Wiues*. To this hee ſaid ; *You haue Reaſon for to commend that excellent Inſtitution of the* Feaſt *of the* Family, *And indeed wee haue Experience, that thoſe Families, that are partakers of the Bleſsing of that Feaſt, doe flouriſh and proſper euer after, in an extraordinary manner. But heare mee now and I will tell you what I know. You ſhall vnderſtand, that there is not vnder the Heauens, ſo chaſt a Nation, as this of Benſalem ; Nor ſo free from all Pollution or fouleneſſe. It is the Virgin of the World. I remember, I haue read in one of your* Europæan *Bookes, of an holy Hermit amongſt you, that deſired to ſee the* Spirit *of* Fornication, *and there appeared to him, a little foule vgly* Aethiope : *But if hee had deſired to ſee the* Spirit *of* Chaſtitie *of* Benſalem, *it would haue appeared to him, in the likeneſſe of a faire beautifull* Cherubine. *For there is nothing, amongſt Mortall Men, more faire and admirable, than the Chaſt Mindes of this People. Knowe therefore, that with them there are no Stewes, no diſſolute Houſes, no Curtiſans, nor any thing of that kinde. Nay they wonder (with deteſtation) at you in* Europe, *which permit*

permit ſuch things. They ſay ye haue put Marriage out of office: For Mariage is ordained a Remedy for vnlawfull Concupiſcence; And Naturall Concupiſcence ſeemeth as a ſpurr to Marriage. But when Men haue at hand a Remedy, more agreeable to their corrupt will, Marriage is almoſt expulſed. And therefore there are with you ſeene infinit Men, that marry not, but chuſe rather a libertine and impure ſingle Life, than to bee yoaked in Marriage; And many that doe marry, marry late, when the Prime and Strength of their Yeares is paſt. And when they doe marry, what is Marriage to them, but a very Bargaine; Wherin is ſought Aliance, or Portion, or Reputation, with ſome deſire (almoſt indifferent) of Iſſue; And not the faithfull Nuptiall Vnion of Man and Wife, that was firſt inſtituted. Neither is it poſſible, that thoſe that haue caſt away ſo baſely, ſo much of their Strength, ſhould greatly eſteeme Children, (being of the ſame Matter,) as Chaſte Men doe. So likewiſe during Marriage is the Caſe much amended, as it ought to bee if thoſe things were tolerated onely for neceſſitie; No, but they remaine ſtill as a very Affront to Marriage. The Haunting of thoſe diſſolute places, or reſort to Curtizans, are no more puniſhed in Married Men, than in Batchellers. And the depraued Cuſtome of change, and the Delight in Meretricious Embracements, (where ſinne is turned into Art,) maketh Marriage a dull thing, and a kinde of Impoſition, or Taxe. They heare you defend theſe things, as done to auoyd greater Euills; As Aduoutries, Deflouring of Virgins, Vnnaturall luſt, and the like. But they ſay, this is a prepoſterous Wiſdome; And they call it Lots offer, who to ſaue his Gueſts from abuſing, Offered his Daughters: Nay they ſay further, That there is litle gained in this; For that the ſame Vices and Appetites, doe ſtill remaine and abound; Vnlawfull Luſt being like a Furnace, that if you ſtop the Flames altogether, it will quench; But if you giue it any vent, it will rage, As for Maſculine Loue, they haue no touch of it; And yet there are not, ſo faithfull and inuiolate Friendſhips, in the world againe, as are there, And to ſpeake generally, (as I ſayd before,) I haue not read of any ſuch Chaſtity, in any People, as theirs. And their vſuall ſaying is, That whoſoeuer is vnchaſte can not reuerence himſelfe: And they ſay,

That

That the reuerence of a Mans ſelfe, is, next Religion, the chiefeſt Bridle of all Vices. And when hee had ſaid this, the good *Iew* pawſed a little; Whereupon, I far more willing to heare him ſpeake on, than to ſpeake my ſelfe; yet thinking it decent, that vpon his pawſe of Speech, I ſhould not be altogether ſilent, ſaid onely this; *That I would ſay to him, as the* Widow *of* Sarepta *ſaid to* Elias; *that hee was come to bring to Memory our Sinnes; And that I confeſſe the* Righteouſneſſe *of* Benſalem, *was greater than the* Righteouſneſſe *of* Europe, At which ſpeech hee bowed his Head, and went on this manner. *They haue alſo many wiſe and excellent Lawes touching* Marriage. *They allow no* Polygamy. *They haue ordained that none doe intermarry or contract, vntill a Moneth bee paſt from their firſt Inter-view.* Marriage *without conſent of Parents they doe not make voyd, but they mulct it in the Inheritors: For the Children of ſuch* Marriages, *are not admitted to inherit, aboue a third Part of their Parents Inheritance. I haue read in a* Booke *of one of your* Men, *of a* Feigned Common-wealth, *where the Married couple are permitted, before they Contract, to ſee one another Naked. This they diſlike: For they thinke it a Scorne, to giue a Refuſall after ſo Familiar Knowledge: But becauſe of many hidden Defects in Men and Womens Bodies, they haue a more Ciuill Way: For they haue neare euery Towne, a Couple of* Pooles, (*which they call* Adam *and* Eues Pooles,) *where it is permitted to one of the friends of the Man, and another of the friends of the Woman, to ſee them ſeuerally bath Naked.*

And as wee were thus in Conference, there came one that ſeemed to bee a Meſſenger, in a rich Huke, that ſpake with the *Iew*: whereupon hee turned to mee, and ſaid; *You will pardon mee, for I am commanded away in haſte.* The next Morning hee came to mee againe, ioyfull as it ſeemed, and ſaid; *There is word come to the Gouernour of the City, that one of the* Fathers *of* Salomons Houſe, *will bee here this day Seuen-night: Wee haue ſeene none of them this Dozen Yeares. His Comming is in State; But the cauſe of his comming is ſecret. I will prouide you, and your Fellowes, of a good*

Standing

Standing to ſee his Entry. I thanked him, and told him; I *was moſt glad of the Newes* The day being come hee made his Entry. Hee was a *Man* of middle Stature, and Age, comely of Perſon, and had an Aſpect as if hee pitied Men. Hee was cloathed in a Roabe of fine blacke Cloth, with wide Sleeues, and a Cape. His vnder Garment was of excellent white Linnen, downe to the Foot, girt with a Girdle of the ſame; And a Sindon or Tippet of the ſame about his Necke. Hee had Gloues, that were curious, and ſet with Stone; And Shoes of Peach-coloured Veluet. His Necke was bare to the Shoulders. His Hat was like a Helmet, or *Spaniſh Montera*; And his Locks curled below it decently: They were of Colour browne. His Beard was cut round, and of the ſame colour with his Haire, ſomewhat lighter. Hee was carried in a rich Chariot, without wheeles, Litter-wiſe, With two Horſes at either end, richly trapped in blew Veluet Embroydered; and two Footemen on each ſide in the like Attire. The Chariot was all of Cedar, gilt, and adorned with Chryſtall; Saue that the For-end had Pannells of Sapphires, ſet in Borders of Gold; And the Hinder-end the like of Emerauds of the *Peru* Colour. There was alſo a Sunne of Gold, Radiant vpon the Top, in the Midſt; And on the Top before, a ſmall *Cherub* of Gold, with Wings diſplayed. The Chariot was couered with Cloth of Gold tiſſued vpon blew. Hee had before him fifty Attendants, yong Men all, in white *Satten* looſe Coats to the Mid Legg, and Stockins of white Silk; And Shoes of blew Veluet; And Hats of blew Veluet; with fine Plumes of diuerſe Colours, ſet round like Hat-bands. Next before the Chariot, went two Men, bare headed, in Linnen Garments downe to the Foot, girt, and Shoes of blew Veluet, Who carried the one a Croſier, the other a Paſtorall Staffe like a Sheepe-hooke: Neither of them of Mettall, but the Croſier of Balme-wood, the Paſtorall Staffe of Cedar. Horſe-Men hee had none, neither before, nor behind his Chariot: As it ſeemeth to auoyd all Tumult and Trouble. Behinde his

his Chariot, went all the Officers and Principals of the Companies of the City. Hee ſate alone, vpon Cuſhions, of a kinde of excellent Pluſh, blew; And vnder his Foot curious Carpets of Silke of diuers Colours, like the Perſian, but farre finer. Hee held vp his Bare Hand, as hee went, as bleſſing the People, but in Silence. The Street was wonderfully well kept; So that there was neuer any Army had their Men ſtand in better Battell-Array, than the People ſtood. The Windowes likewiſe were not crouded, but euery one ſtood in them, as if they had beene placed. When the ſhew was paſt, the *Iew* ſaid to mee; *I ſhall not bee able to attend you as I would, in regard of ſome charge the City hath lay'd vpon mee, for the Entertaining of this Great Perſon.* Three dayes after the *Iew* came to mee againe, and ſaid; *Yee are happy Men, For the* Father *of* Salomons Houſe *taketh knowledge of your Being here, and commanded mee to tell you, that hee will admit all your Company to his preſence, and haue priuate Conference with one of you, that yee ſhall chooſe: And for this hath appointed the next day after to Morrow. And becauſe hee meaneth to giue you his Bleſſing, hee hath appointed it in the Fore-Noone.* Wee came at our Day, and Houre, and I was choſen by my Fellowes for the priuate Acceſſe. Wee found him in a faire Chamber, richly hanged, and carpetted vnder Foote, without any Degrees to the State. Hee was ſet vpon a Low Throne richly adorned, and a rich Cloth of State ouer his Head, of Blew Sattin Embroidered. Hee was alone, ſaue that hee had two Pages of Honour, on either Hand one, finely attired in White. His Vnder Garments were the like that wee ſaw him weare in the Chariot; But in ſtead of his Gowne, hee had on him a Mantle with a Cape, of the ſame fine Blacke, faſtned about him. When wee came in, as we were taught, we bowed Low at our firſt Entrance; And when wee were come neere his Chaire, hee ſtood vp, holding forth his Hand vngloued, and in Poſture of Bleſſing; And wee euery one of vs ſtooped downe, and kiſſed the Hemme of his Tippet. That done, the reſt departed, and I remained.

Then he Warned the Pages forth of the Roome, and cauſed mee to ſit downe beſide him, and ſpake to mee thus in the *Spaniſh Tongue.*

GOD *bleſſe thee, my Sonne; I will giue thee the greateſt Iewell I haue. For I will impart vnto thee, for the Loue of* God *and Men, a Relation of the true State of* Salomons Houſe. *Sonne, to make you know the true ſtate of* Salomons Houſe, *I will keepe this order. Firſt I will ſet forth vnto you the* End *of our* Foundation. *Secondly, the* Preparations *and* Inſtruments *wee haue for our* Workes. *Thirdly, the ſeuerall* Employments *and* Functions *whereto our* Fellowes *are aſsigned. And fourthly the* Ordinances *and* Rites *which wee obſerue.*

The End *of our* Foundation *is the Knowledge of* Cauſes, *and Secret Motions of Things; and the Enlarging of the bounds of* Humane Empire, *to the Effecting of all Things poſsible.*

The Preparations *and* Inſtruments *are theſe. We haue large and deepe* Caues *of ſeuerall Depths: The deepeſt are ſunke* 600. *Fathome: And ſome of them are digged and made vnder great Hills and Mountaines: So that if you reckon together the Depth of the Hill, and the Depth of the* Caue, *they are (ſome of them) aboue three Miles*

Miles deepe. For wee finde, that the Depth of a Hill, and the Depth of a Caue from the Flat, is the ſame Thing; Both remote alike, from the Sunn and Heauens Beames, and from the open Ayre. Theſe Caues wee call the Lower Region. And wee vſe them for all Coagulations, Indurations, Refrigerations, and Conſeruations, of Bodies. Wee vſe them likewiſe for the Imitation of Naturall Mines; And the Producing alſo of New Artificiall Mettalls, by Compoſitions and Materialls which wee vſe and lay there for many yeares. Wee vſe them alſo ſometimes, (which may ſeeme ſtrange) for Curing of ſome Diſeaſes, and for Prolongation of Life, in ſome Hermits that chooſe to liue there, well accommodated of all things neceſſarie, and indeed liue very long; By whom alſo wee learne many things.

Wee haue Burialls in ſeuerall Earths, where wee put diuers Cements, as the Chineſes, doe their Porcellane. But wee haue them in greater Varietie, and ſome of them more fine. We alſo haue greate variety of Compoſts, and Soiles, for the Making of the Earth Fruitfull.

Wee haue High Towers; The Higheſt about halfe a Mile in Height; And ſome of them likewiſe ſet vpon High Mountaines: So that the Vantage of the Hill with the Tower, is in the higheſt of them three Miles at leaſt. And theſe Places wee call the Vpper Region; Accounting the Aire betweene the High Places, and the

Lowe, *as a* Middle Region. *Wee vſe theſe* Towers, *according to their ſeuerall Heights, and Situations, for* Inſolation, Refrigeration, Conſeruation, *And for the* View *of diuers* Meteors; *As* VVindes, Raine, Snow, Haile; *And ſome of the* Fiery Meteors *alſo. And vpon them, in ſome Places, are Dwellings of* Hermits, *whom we viſit ſometimes, and inſtruct what to obſerue.*

Wee haue great Lakes *both* Salt, *and* Freſh, *whereof wee haue vſe for the* Fiſh, *and* Fowle. *We vſe them alſo for* Burialls *of ſome* Naturall Bodies: *For wee finde a difference in Things buried in* Earth, *or in* Aire *below the* Earth; *and things buried in* VVater. *Wee haue alſo* Pooles, *of which ſome doe ſtraine* Freſh Water *out of* Salt; *And others by Art doe turne* Freſh Warter *into* Salt. *Wee haue alſo ſome* Rocks *in the Midſt of the* Sea; *And ſome* Bayes *vpon the* Shore *for ſome* VVorks, *wherin is required the* Aire *and* Vapour *of the* Sea. *Wee haue likewiſe* Violent Streames *and* Cataracts, *which ſerue vs for many* Motions: *And likewiſe* Engines *for* Multiplying *and* Enforcing *of* Windes, *to ſet alſo on going diuerſe* Motions.

Wee haue alſo a Number of Artificiall VVells, *and* Fountaines, *made in Imitation of the* Naturall Sources *and* Bathes; *As tincted vpon* Vitrioll, Sulphur, Steele, Braſſe, Lead, Nitre, *and other* Mineralls: *And againe wee haue little*

Well

VVells *for* Infuſions *of many* Things, *where the* VVaters *take the Vertue quicker and better, than in* Veſſells, *or* Baſins. *And amongſt them wee haue a* VVater, *which wee call* VVater *of* Paradiſe, *being, by that wee doe to it, made very Soueraigne for* Health, *and* Prolongation *of* Life.

Wee haue alſo Great *and ſpacious* Houſes, *where wee imitate and demonſtrate* Meteors; *As* Snow, Haile, Raine, *ſome* Artificiall Raines *of* Bodies, *and not of* VVater, Thunders, Lightnings; *Alſo* Generations *of* Bodies *in* Aire; *As* Frogs, Flies, *and diuerſe Others.*

We haue alſo certaine Chambers, *which we call* Chambers *of* Health, *where wee qualifie the* Aire *as wee thinke good and proper for the* Cure *of diuerſe* Diſeaſes, *and* Preſeruation *of* Health.

Wee haue alſo faire and large Baths, *of ſeuerall* Mixtures, *for the* Cure *of* Diſeaſes, *and the* Reſtoring *of* Mans Body *from* Arefaction: *And Others for the* Confirming *of it in* Strength *of* Sinnewes, Vitall Parts, *and the very* Iuyce *and* Subſtance *of the* Body.

Wee haue alſo large and various Orchards, *and* Gardens; *Wherin we doe not ſo much reſpect Beauty, as Variety of Ground and Soile, proper for diuerſe* Trees, *and* Herbs: *And ſome very ſpacious, where* Trees, *and* Berries *are ſet, whereof wee make diuerſe Kindes of* Drinkes, *beſides the* Vine-yards. *In theſe wee practiſe likewiſe all Concluſions of* Grafting, *and* Inoculating, *as well of* VVilde-Trees,

as Fruit-trees, which produceth many Effects. And wee make (by Art) in the same Orchards, and Gardens, Trees and Flowers, to come earlier, or later than their Seasons; And to come vp and beare more speedily than by their Naturall Course they doe. Wee make them also by Art greater much than their Nature; And their Fruit greater, and sweeter, and of differing Taste, Smell, Colour, and Figure, from their Nature. And many of them wee so Order as they become of Medicinall Vse.

Wee haue also Meanes to make diuerse Plants rise by Mixtures of Earthes without Seeds; And likewise to make diuerse New Plants, differing from the Vulgar; and to make one Tree or Plant turne into another.

Wee haue also Parkes, and Enclosures of all Sorts of Beasts, and Birds; which wee vse not onely for View or Rarenesse, but likewise for Dissections, and Triall; That therby wee may take light, what may bee wrought vpon the Body of Man. Wherin wee finde many strange Effects; As Continuing Life in them, though diuers Parts, which you account Vitall, bee perished, and taken forth; Resuscitating of some that seeme Dead in Appearance; And the like. Wee try also all Poysons, and other Medicines vpon them, as well of Chyrurgery, as Phisicke. By Art likewise, wee make them Greater, or Taller, than their Kinde is; And contrary-wise Dwarfe them and stay their Growth:

Wee

Wee make them more Fruitfull, *and* Bearing *than their* Kinde *is*; *And contrary-wise* Baren *and not* Generatiue. *Alſo wee make them differ in* Colour, Shape, Actiuity, *many wayes. Wee finde Meanes to make* Commixtures *and* Copulations *of diuerſe* Kindes; *which haue produced many* New Kindes, *and them not* Barren, *as the generall Opinion is. Wee make a Number of* Kindes, *of* Serpents, Wormes, Flies, Fiſhes, *of* Putrefaction; *whereof ſome are aduanced (in effect) to be* Perfect Creatures, *like* Beaſts, *or* Birds; *And haue* Sexes, *and doe* Propagate. *Neither doe wee this by* Chance, *but wee know before hand, of what* Matter *and* Commixture, *what* Kinde *of thoſe* Creatures, *will ariſe.*

Wee haue alſo Particular Pooles, *where wee make* Trialls *vpon* Fiſhes, *as wee haue ſaid before of* Beaſts, *and* Birds.

Wee haue alſo Places *for* Breed *and* Generation *of thoſe* Kindes *of* VVormes, *and* Flies, *which are of* Speciall Vſe; *Such as are with you your* Silkwormes, *and* Bees.

I will not hold you long with recounting of our Brew-howſes, Bake-houſes, *and* Kitchins, *where are made diuerſe* Drinks, Breads, *and* Meates, *Rare and of ſpeciall Effects.* Wines *wee haue of* Grapes; *And* Drinkes *of other* Iuyce, *of* Fruits, *of* Graines, *and of* Rootes; *And of* Mixtures *with* Honey, Sugar, Manna, *and* Fruits dryed, *and* decocted: *Alſo of the* Teares *or* Woundings

dings of Trees ; And of the Pulp of Canes. And theſe Drinkes are of Seuerall Ages, ſome to the Age or Laſt of forty yeares. Wee haue Drinkes alſo brewed with Seuerall Herbs, and Roots, and Spices; Yea, with ſeuerall Fleſhes, and VVhite-Meats ; Whereof ſome of the Drinkes are ſuch as they are in effect Meat and Drinke both : So that Diuers, eſpecially in Age, doe deſire to liue with them, with little or no Meat, or Bread. And aboue all wee ſtriue to haue Drinkes of Extreame Thin Parts; To inſinuate into the Body, and yet without all Biting, Sharpneſſe, or Fretting ; Inſo-much as ſome of them, put vpon the Backe of your Hand, will, with a little ſtay, paſſe thorow to the Palme, and yet taſte Milde to the Mouth. Wee haue alſo VVaters, which wee ripen in that faſhion, as they become Nouriſhing ; So that they are indeed excellent Drinke ; And many will vſe no other. Breads wee haue of Seuerall Graines, Roots, and Kernels ; Yea and ſome of Fleſh, and Fiſh, Dried ; With diuers kindes of Leauenings, And Seaſonings : So that ſome doe extreamely moue Appetittes ; Some doe Nouriſh ſo, as Diuers doe liue of them, without any other Meat ; Who liue very long. So for Meats, wee haue ſome of them ſo beaten, and made tender, and mortified, yet without all Corrupting, as a VVeake Heat of the Stomacke will turne them into good Chylus ; As well as a Strong Heat would Meat otherwiſe prepared. Wee haue

ſome

ſome Meats alſo, and Breads, and Drinks, which taken by Men, enable them to Faſt long after; And ſome other, that vſed make the very Fleſh of Mens Bodies, ſenſibly, more Hard and Tough; And their Strength farre greater, than otherwiſe it would be.

Wee haue Diſpenſatories, or Shops of Medicines. Wherein you may eaſily thinke, if wee haue ſuch Variety of Plants, and Liuing Creatures, more than you haue in Europe, (for wee know what you haue,) the Simples, Drugges, and Ingredients of Medicines, muſt likewiſe be in ſo much the greater Varietie. Wee haue them likewiſe of diuers Ages, and long Fermentations. And for their Preparations, wee haue not onely all Manner of Exquiſite Diſtillations, and Separations, and eſpecially by Gentle Heats, and Percolations through diuerſe Strainers, yea and Subſtances; But alſo exact Formes of Compoſition, whereby they incorporate almoſt as they were Naturall Simples.

Wee haue alſo diuers Mechanicall Arts, which you haue not; And Stuffes made by them; As Papers, Linnen, Silkes, Tiſſues; dainty Workes of Feathers of wonderfull Luſtre; excellent Dies, and many others: And Shops likewiſe as well for ſuch as are not brought into Vulgar vſe amongſt vs, as for thoſe that are. For you muſt know, that of the Things before recited, many of them are growne into vſe throughout the Kingdome; But

yet, if they did flow from our Inuention, wee haue of them alſo for Patternes, and Principalls.

Wee haue alſo Fournaces of great Diuerſities, and that keepe great Diuerſitie of Heats: Fierce and Quicke; Strong and Conſtant; Soft and Milde; Blowne, Quiet, Drie, Moiſt; And the like. But aboue all wee haue Heats, in Imitation of the Sunnes and Heauenly Bodies Heats, that paſſe diuerſe Inequalities, and (as it were) Orbs, Progreſſes, and Returnes, wherby wee produce admirable effects. Beſides wee haue Heates of Dungs; and of Bellies and Mawes of Liuing Creatures and of their Bloods, and Bodies; and of Hayes and Herbs layd vp moyſt; of Lime vnquenched; and ſuch like. Inſtruments alſo which generate Heate onely by Motion. And further, Places for Strong Inſolations; And againe, Places vnder the Earth, which by Nature, or Art, yeeld Heate. Theſe diuers Heats wee vſe, As the Nature of the Operation, which wee intend, requireth.

Wee haue alſo Perſpectiue-houſes, where wee make Demonſtrations of all Lights, and Radiations: And of all Colours: And out of Things vncoloured and Tranſparent, wee can repreſent vnto you all ſeuerall Colours; Not in Raine-bowes, (as it is in Gemmes, and Priſmes,) but of themſelues Single. Wee repreſent alſo all Multiplications of Light, which wee carry to great Diſtance: and make ſo Sharpe, as to diſcerne ſmall Points

Points and Lines. Also all Colourations of Light. All Delusions and Deceits of the Sight, in Figures, Magnitudes, Motions, Colours: All Demonstrations of Shadowes. Wee finde also diuerse Meanes yet vnknowne to you, of Producing of Light, originally, from diuerse Bodies. Wee procure meanes of Seing Obiects a-farr off; As in the Heauen, and Remote Places: And represent Things Neare as A-farr off; And Things A-farr off as Neare; Making Fagined Distances. Wee haue also Helps for the Sight, farr aboue Spectacles and Glasses in vse. Wee haue also Glasses and Meanes, to see Small and Minute Bodies, perfectly and distinctly; As the Shapes and Colours of Small Flies and Wormes, Graines and Flawes, in Gemmes which cannot otherwise be seene, Obseruations in Vrine and Bloud not otherwise to be seen. Wee make Artificiall Raine-Bowes, Halo's, and Circles about Light. Wee represent also all manner of Reflexions, Refractions, and Multiplications of Visuall Beames of Obiects.

Wee haue also Pretious Stones of all kindes, many of them of great Beauty and to you vnknowne: Chystalls likewise; And Glasses of diuerse kindes; And amongst them some of Mettals Vitrificated, and other Materialls, besides those of which you make Glasse. Also a Number of Fossiles, and Imperfect Mineralls, which you haue not. Likewise Loadstones of Prodigious Vertue: And other rare Stones, both Naturall and Artificiall.

Wee haue alſo Sound-houſes, *wher wee practiſe. and demonſtrate all* Sounds, *and their* Generation. *Wee haue* Harmonies *which you haue not, of* Quarter-Sounds, *and leſſer* Slides *of* Sounds. *Diuerſe* Inſtruments *of* Muſicke *likewiſe to you vnknowne, ſome* ſweeter *than any you haue*; *Together with* Bells *and* Rings *that are dainty and ſweet. Wee repreſent* Small Sounds *as* Great *and* Deepe; *Likewiſe* Great Sounds, Extenuate *and* Sharpe; *Wee make diuerſe* Tremblings *and* Warblings *of* Sounds, *which in their* Originall *are* Entire. *Wee repreſent and imitate all* Articulate Sounds *and* Letters, *and the* Voices *a nd* Notes *of* Beaſts *and* Birds. *Wee haue certaine* Helps, *which ſet to the* Eare *doe further the* Hearing *greatly. Wee haue alſo diuerſe* Strange *and* Artificiall Echo's, Reflecting *the* Voice *many times, and as it were* Toſſing *it: And ſome that giue back the* Voice Lowder *than it came, ſome* Shriller, *and ſome* Deeper; *Yea ſome rendering the* Voice, Differing *in the* Letters *or* Articulate Sound, *from that they receiue. Wee haue alſo meanes to conuey* Sounds *in* Trunkes *and* Pipes, *in ſtrange* Lines *and* Diſtances.

Wee haue alſo Perfume-Houſes; *wherewith wee ioyne alſo* Practiſes *of* Taſte. *Wee* Multiply Smells, *which may ſeeme ſtrange. Wee* Imitate Smells, *making all* Smells *to breath out of other* Mixtures *than thoſe that giue them. Wee make diuerſe* Imitations *of* Taſte *likewiſe, ſo that they*

will

will deceyue any Mans Taſte. And in this Houſe wee containe alſo a Confiture-Houſe; where wee make all Sweet Meates, Dry and Moiſt; And diuerſe pleaſant Wines, Milks, Broaths, and Sallets, farr in greater variety, than you haue.

Wee haue alſo Engine-Houſes, where are prepared Engines and Inſtruments for all Sorts of Motions. There wee imitate and practiſe to make Swifter Motions, than any you haue, either out of your Musketts, or any Engine that you haue: And to Make them, and Multiply them more Eaſily, and with Small Force, by Wheeles, and other Meanes: And to make them Stronger, and more Violent, than yours are; Exceeding your greateſt Cannons and Baſilisks. Wee repreſent alſo Ordnance and Inſtruments of VVarr, and Engines of all Kindes: And likewiſe New Mixtures and Compoſitions of Gun-Powder, Wilde-Fires burning in VVater, and Vnquenchable. Alſo Fire-workes of all Variety both for Pleaſure, and Vſe. Wee imitate alſo Flights of Birds; Wee haue ſome Degrees of Flying in the Ayre. Wee haue Shipps and Boates for Going vnder VVater, and Brooking of Seas; Alſo Swimming-Girdles and Supporters. Wee haue diuers curious Clocks, And other like Motions of Returne: And ſome Perpetuall Motions. Wee imitate alſo Motions of Liuing Creatures, by Images of Men, Beaſts, Birds, Fiſhes, and Serpents, Wee haue alſo a great

great Number of other Various Motions, ſtrange for Equality, Fineneſſe, and Subtilty.

We haue alſo a Mathematicall-Houſe, where are repreſented all Inſtruments, as well of Geometry, as Aſtronomy, exquiſitely made.

Wee haue alſo Houſes of Deceits of the Senſes; where wee repreſent all manner of Feats of Iugling, Falſe Apparitions, Impoſtures, and Illuſions; And their Fallaces. And ſurely you will eaſily beleeue, that wee, that haue ſo many Things truly Naturall, which induce Admiration, could in a VVorld of Particulars deceiue the Senſes, if wee would diſguiſe thoſe Things, and labour to make them ſeeme more Miraculous. But wee doe hate all Impoſtures, and Lies: Inſomuch as we haue ſeuerely forbidden it to all our Fellowes, vnder paine of Ignominy and Fines, that they doe not ſhew any Naturall worke or Thing, Adorned or Swelling; but onely Pure as it is, and without all Affectation of Strangeneſſe.

Theſe are (my Sonne) the Riches of Salomons Houſe.

For the ſeuerall Employments and Offices of our Fellowes; Wee haue Twelue that Sayle into Forraine Countreys vnder the Names of other Nations, (for our owne wee conceale;) Who bring vs the Bookes, and Abſtracts, and Patternes of Experiments of all other Parts.

Theſe

Theſe wee call Merchants *of* Light.

Wee haue Three that Collect *the* Experiments *which are in all* Bookes. *Theſe wee call* Depredators.

Wee haue Three that Collect *the* Experiments *of all* Mechanicall Arts; *And alſo of* Liberall Sciences; *And alſo of* Practiſes *which are not* Brought into Arts. *Theſe wee call* Myſtery-men.

Wee haue Three that try New Experiments *ſuch as themſelues thinke good. Theſe wee call* Pioners *or* Miners.

Wee haue Three that Draw *the* Experiments *of the* Former Foure *into* Titles, *and* Tables, *to giue the better light for the drawing of* Obſeruations *and* Axiomes *out of them. Theſe wee call* Compilers.

Wee haue Three that bend themſelues, Looking *into the* Experiments *of their* Fellowes, *and caſt about how to draw out of them* Things *of* Vſe, *and* Practiſe *for* Mans life, *and* Knowledge, *as well for* VVorkes *as for* Plaine Demonſtration *of* Cauſes, Meanes *of* Naturall Diuinations, *and the eaſie and cleare* Diſcouery *of the* Vertues *and* Parts *of* Bodies. *Theſe wee call* Dowry-men *or* Benefactors.

Then after diverſe Meetings *and* Conſults *of our whole* Number, *to conſider of the former* Labours *and* Collections, *wee haue Three that take care, out of them, to* Direct New Experiments, *of a Higher*

Higher Light, *more* Penetrating *into* Nature *than the* Former. *Theſe wee call* Lamps.

Wee haue Three others that doe Execute *the* Experiments *ſo* Directed, *and* Report *them. Theſe wee call* Inoculators.

Laſtly, wee haue Three that raiſe the former Diſcoueries *by* Experiments, *into* Gerater Obſeruations, Axiomes, *and* Aphoriſmes. *Theſe wee call* Interpreters *of* Nature.

Wee haue alſo, as you muſt thinke, Nouices *and* Apprentices, *that the Succeſſion of the former Employed Men doe not faile; Beſides a great Number of* Seruants *and* Attendants, Men and Women. *And thus wee doe alſo: Wee haue* Conſultations, *which of the* Inuentions *and* Experiences, *which wee haue diſcouered, ſhall bee Publiſhed, and which not: And take all an* Oath *of* Secrecie, *for the Concealing of thoſe which wee thinke fit to keepe Secret: Though ſome of thoſe wee doe reueale ſometimes to the* State, *and ſome not.*

For our Ordinances *and* Rites: *Wee haue two very* Long, *and* Faire Galleries: *In one of theſe wee place* Patterns *and* Samples *of all manner of the more* Rare *and* Excellent Inuentions: *In the other wee place the* Statua's *of all* Principall Inuentours. *There wee haue the* Statua *of your* Columbus, *that diſcouered the* VVeſt

VVeſt-Indies: *Alſo the* Inuentour *of* Shipps: *Your* Monke *that was the* Inuentour *of* Ordnance, *and of* Gunpowder: *The* Inuentour *of* Muſicke: *The* Inuentour *of* Letters: *The* Inuentour *of* Printing: *The* Inuentour *of* Obſeruations *of* Aſtronomy: *The* Inuentour *of* VVorks *in* Mettall: *The* Inuentour *of* Glaſſe: *The* Inuentour *of* Silke *of the* VVorme: *The* Inuentour *of* VVine: *The* Inuentour *of* Corne *and* Bread: *The* Inuentour *of* Sugars: *And all theſe, by more certaine Tradition, than you haue. Then haue wee diuerſe* Inuentours *of our* Owne, *of* Excellent VVorks; *Which ſince you haue not ſeene, it were too long to make* Deſcriptions *of them; And beſides, in the right Underſtanding of thoſe* Deſcriptions *you might eaſily erre. For vpon euery* Inuention *of Valew, wee erect a* Statua *to the* Inuentour, *and giue him a Liberall and Honourable* Reward. *Theſe* Statua's *are, ſome of* Braſſe; *ſome of* Marble *and* Touchſtone; *ſome of* Cedar *and other ſpeciall* VVoods *gilt and adorned; ſome of* Iron; *ſome of* Siluer; *ſome of* Gold.

VVe haue certaine Hymnes *and* Seruices, *which wee ſay dayly, of* Laud *and* Thankes *to* God *for his Marueilous* VVorks: *And* Formes *of* Prayers, *imploring his* Aide *and* Bleſsing, *for the* Illumination *of our* Labours; *and the turning of them into* Good *and* Holy Vſes.

Laſtly, wee haue Circuits *or* Viſits, *of diuerſe* Principall

Principall Cities *of the* Kingdome; *where as it commeth to paſſe, wee doe publiſh ſuch* New Profitable Inuentions, *as wee thinke good. And wee doe alſo declare* Naturall Diuinations *of* Diſeaſes, Plagues, Swarmes *of* Hurtfull Creatures, Scarcety, Tempeſts, Earthquakes, Great Inundations, Cometts, Temperature *of the* Yeare, *and diuerſe other Things; And wee giue* Counſell *thereupon, what the* People *ſhall doe, for the* Preuention *and* Remedy *of them.*

And when Hee had ſayd this, Hee ſtood vp: And I, as I had beene taught, kneeled downe; and Hee layd his Right Hand vpon my Head, and ſayd; GOD *bleſſe thee, my Sonne, And* GOD *bleſſe this Relation, which I haue made. I giue thee leaue to Publiſh it, for the Good of other Nations; For wee here are in* GODS *Boſome, a Land vnknowne.* And ſo hee left mee; Hauing aſsigned a valew of about two Thouſand Duckets, for a Bounty to mee and my Fellowes. For they giue great Largeſſes, where they come, vpon all occaſions.

The reſt was not Perfected.

PAGINATION INCORRECT

MAGNALIA NATVRAE
PRÆCIPVE QVOAD *VSVS HVMANOS.*

THe Prolongation *of* Life.
The Reſtitution *of* Youth *in ſome* Degree.
The Retardation *of* Age.
The Curing *Of* Diſeaſes *counted* Incurable.
The Mitigation *of* Paine.
More Eaſie *and leſſe* Loathſome Purgings.
The Encreaſing *of* Strength *and* Actiuity.
The Encreaſing *of* Ability *to ſuffer* Torture *or* Paine.
The Altering of Complexions : *and* Fatneſſe, *and* Leanneſſe.
The Altering *of* Satures.
The Altering *of* Fetatures.
The Encreaſing *and* Exalting *of the* Intellectuall Parts.
Verſions *of* Bodies *into other* Bodies.
Making *of* New Species.
Tranſplanting *of one* Species *into another*.
Inſtruments *of* Deſtruction, *as of* VVarre *and* Poyſon. Ex-

Exhilaration *of the* Spirits, *and* Putting *them in good* Diſpoſition.

Force *of the* Imagination, *either vpon another* Body, *or vpon the* Body *it ſelfe.*

Acceleration *of* Time *in* Maturations.

Acceleration *of* Time *in* Clarifications.

Acceleration *of* Putrefaction.

Acceleration *of* Decoction.

Acceleration *of* Germination.

Making Rich Compoſts *for the* Earth.

Impreſsions *of the* Aire, *and* Raiſing *of* Tempeſts.

Great Alteration; *As in* Induration, Emollition, &c.

Turning Crude *and* Watry Subſtances, *into* Oyly *and* Vnctious Subſtances.

Drawing of New Foods *out of* Subſtances *not now in* Vſe.

Making New Threds *for* Apparell; *And* New Stuffes, *Such as are* Paper, Glaſſe, &c.

Naturall Diuinations.

Deceptions *of the* Senſes.

Greater Pleaſures *of* the Senſes.

Artificiall Minerals *and* Cements.

FINIS.

PAGINATION INCORRECT